

FEDERAL COUNCIL

Bulletin

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VOL. XXVI, No. 7

SEPTEMBER, 1943



STEERING COMMITTEE OF PRINCETON INTERNATIONAL
ROUND-TABLE

Left to right—Rev. Harold Cockburn, Herbert J. Gezork, Bishop G. Bromley Oxnam, Chairman; Mr. John Foster Dulles, Rev. Gordon A. Sisco, Timothy Tingfang Lew, Very Rev. Allwyn Keith Warren (in back of Dr. Lew).

The seven people in the group represent six different national backgrounds: Scotch, German, American, Canadian, Chinese and New Zealand.

• A JOURNAL OF INTERCHURCH COÖPERATION •

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

CONVOCATION ON THE CHURCH IN TOWN AND COUNTRY Columbus, Ohio.....	September 6-8, 1943
COMMITTEE ON RELIGIOUS WORK IN THE CANAL ZONE New York, N. Y.....	September 7, 1943
GENERAL COMMISSION ON ARMY AND NAVY CHAPLAINS Washington, D. C.....	September 8, 1943
NATIONAL BAPTIST CONVENTION, U. S., INC. Kansas City, Mo.....	September 8-12, 1943
AMERICAN COMMITTEE FOR CHRISTIAN REFUGEES New York, N. Y.....	September 9, 1943
FEDERAL COUNCIL OF CHURCHES, DEPARTMENT OF EVANGELISM New York, N. Y.....	September 16, 1943
FEDERAL COUNCIL OF CHURCHES, COMMISSION TO STUDY RACIAL AND CULTURAL RELATIONS IN A DEMOCRACY New York, N. Y.....	September 16, 1943
FEDERAL COUNCIL OF CHURCHES, DEPARTMENT OF NATIONAL RELIGIOUS RADIO New York, N. Y.....	September 20, 1943
FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE New York, N. Y.....	September 21, 1943
PROTESTANT EPISCOPAL CHURCH, GENERAL CONVENTION Cleveland, Ohio.....	October 5, 1943
FEDERAL COUNCIL OF CHURCHES, DEPARTMENT OF RACE RELATIONS New York, N. Y.....	October 5, 1943
UNIVERSALIST CHURCH OF AMERICA, GENERAL ASSEMBLY New York, N. Y.....	October 19-21, 1943
FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE New York, N. Y.....	November 16, 1943
INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, ANNUAL MEETINGS Chicago, Ill.....	February 7, 1944

Table of Contents

VOL. XXVI	SEPTEMBER, 1943	No. 7
EDITORIALS		3-5
ARTICLES		
The Christian Mission on World Order		6
Mr. Abernethy Appointed Director of New Commission		6
Princeton International Round-Table		7
Coöperative Finance Study		7
World-Wide Communion Sunday		8
Dr. Pugh and Chaplain Rixey Overseas		8
Labor Sunday Message, 1943		9
The Homes Use Program		10
Gordon Reese to Aid Camp Missions		10
How Churches Meet Wartime Needs		11
New Publications		13
NEWS OF STATE AND LOCAL COÖPERATION		14
AMONG THE NEW BOOKS		17

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FEDERAL COUNCIL BULLETIN

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FOUR NATIONAL COMMUNIONS

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Northern Baptist Convention
Church of the Brethren
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United Brethren Church
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church

VOL. XXVI, No. 7

SEPTEMBER, 1943

THE EDITORIAL OUTLOOK

A Wartime Prayer

Almighty and Everlasting God who hast been the God of our fathers, be Thou now the God of their succeeding race.

Especially at this time we commend to Thee the young men who have gone forth to defend our safety and freedom. Grant unto them courage in danger, patience in suffering, and moderation in victory.

Be very near to the mothers and wives and children who wait and pray at home.

Hasten the day when a just and righteous peace shall be established in the earth, and unto Thee, the Ruler of nations, will we ascribe all the praise and the glory forever. Amen.

—*John Sutherland Bonnell*

The Church and Community

There can be no true community without the Church. The facts of human relatedness and social intercourse do not demonstrate community. The world, though increasingly bound together by means of more rapid communication, can hardly be called a community while it is at war. A nation in which powerful groups work for their own interests and at cross purposes, or a city in which the races riot, cannot be said to fulfill the conditions of community.

Common purposes, common loyalties and mutual confidence are essential to a true community. This means that the purposes and loyalties related to nation, class or race must be

subordinated to a more inclusive and ultimate criterion—to the Ruler and Creator of all nations, classes and races. To do His will must be the purpose of men; loyalty to Him must supersede all other loyalties. Among such as share this purpose and this loyalty there will be mutual confidence.

The Church stands for these things. It calls men to submit to God. As its members live in accordance with their professed faith, they demonstrate true community. The Church itself is the most real community.

These observations, though they may seem trite, deal with the perennial problem of man's destiny and of human society; but the problem is desperately acute today and will continue to be so tomorrow. The Church's task is stupendous.

When we look at the problem of world order we find reassuring indications that the Church has achieved a measure of community on a world scale. Its fellowship has not been broken by the war. World-Wide Communion Sunday will be a demonstration of true community. The ecumenical character of the Church's relief program has strengthened this community. Nothing like the recent Princeton Round-Table and the meeting planned for Stockholm took place during the last war. The Church is increasingly able to make its appropriate contribution to world order. Without it, the best political instruments would be futile.

At the national and local levels in our country, substantial and steady progress toward realizing community among the churches continues. In meeting wartime emergency needs, in Preaching Missions, in the Christian Mission on World Order, in the United Church Canvass—to mention a few examples—the churches are presenting a more concerted witness and service. Such experience is preparing them to meet more effectively some of the crucial problems of our society. Racial antagonisms, tensions within the field of industry and other types of conflict gravely impair our social integrity, even in the midst of war.

The churches hold within their fellowship men and women of all the races, classes and other contending groups. Their task is twofold: First, they must give a demonstration of true community in their own life. Second, they must reach out into the areas of tension and by teaching and leadership assist in transforming the social order at all levels into a community.

Herein lies a task of evangelism and of social education and action which will tax the ingenuity and faith of all of us. If we relied upon our own resources, we should surely be inadequate. But within the Church is the Power of Him who "maketh all things new." In that Power we press on with confidence to serve our day and generation at this point of its crucial need.

A National Memorial for Inter-Racial Goodwill

A bill was introduced into Congress last spring—and received the warm support of the Federal Council of Churches—to make a national memorial of the Missouri birthplace of George Washington Carver, the famous Negro scientist, who died on January fifth of this year. It is good news that the bill was promptly passed by both houses of Congress and has been signed by the President.

This latest of our national memorials will be not only a merited tribute to a great benefactor of the American people but also an enduring influence for inter-racial understanding. Dr. Carver was incontrovertible evidence that there is no color line in scientific ability, in nobility of

character or in service to mankind. White people and black alike are the beneficiaries of his phenomenal achievements in applying science to the raising of the standards of living, especially in the South. He found ways of securing 300 commercial products from the peanut and 118 from the sweet potato. He even transformed common clay into valuable paints and pottery. That George Washington Carver was an outstanding genius of our generation there can be no manner of doubt.

Although his genius could have made him wealthy beyond the dreams of avarice Dr. Carver steadfastly refused to commercialize his discoveries and inventions for his personal profit. He insisted that they were to be used solely for the good of the people. When Thomas A. Edison offered him a salary in six figures he quietly declined the offer and stayed on at Tuskegee Institute at a salary of about \$1,500.

Dr. Carver was a living embodiment of the harmony that may exist between the scientific spirit and Christian faith. He felt himself working under the guidance of God, whose creation he was trying to understand. In the magnificent biography of him written a few weeks ago by Rackham Holt and published by Doubleday-Doran there are a score of testimonies, eloquent in their simplicity, as to his consciousness of living in a Divine presence.

The national memorial of the birthplace of the Negro boy, born of slave parents, whose life became a great American epic, should be an enduring influence for inter-racial concord and coöperation.

Wholesome Housing for War Workers

One of the chief moral hazards of wartime follows upon the large-scale dislocation of the population. In addition to the millions of war workers and their families already moved into congested communities, it is expected that another million will be added during the coming year.

Deprived of familiar associations, with inadequate community facilities for normal social and recreational life but with steady and often unusually large income, the tendency to moral deterioration is obvious. In such a situation poor

housing facilities constitute an extraordinarily dangerous liability both to the war workers and to the community.

Church people should be the first to recognize the contribution they can make by opening their homes or making other necessary adjustments in order to provide reasonably good housing and to surround these people with wholesome influences and to show an interest in them. Thus they can serve the moral welfare of the community and of the individuals involved, and at the same time fulfill a patriotic duty. They will also win respect for the Church.

This will cost something in inconvenience and sacrifice. But in these days when many homes are being shattered, what is to be said of the person who refuses to pay this relatively small cost for an essential service to his fellow-citizens, many of whom are also church members?

The Fellowship of His Suffering

On Sunday, October 3, some millions of American Christians will celebrate the Sacrament of the Holy Communion in their own local churches. They will engage in a service of fellowship with, and adoration of, their Lord. But, they will also turn their thoughts to the membership of the Church Universal—the numberless millions across the world who also bow on this World Communion Sunday. Many of them will have no bread to break. Most of them will have grief in their hearts because the beloved fellowship is under the hammering of war, starvation, imprisonment. It is with such a company of heroic souls that we shall gather at the Communion service.

When Moses, in the desert, struck the rock with his staff, waters sprang forth to refresh the weary Israelites. For us as Christians, such power is always at our fingertips. In Christ's name we can lay our humble offerings on His Altar and have them become a stream of life-giving comfort and food, bodily refreshment and spiritual sustenance for stricken humanity. Our churches have established an essential unity of program through eight affiliated agencies. Each local church may send forth its share in the stream of Christian resuscitation for a fainting world. Each denomination makes its own

appeal for the total Christian program. Thus all of us acting together can provide a stream, the waters whereof shall refresh and revive mankind. Such contribution in effect would give dramatic confirmation to our Communion meditations on the fellowship of His suffering—the unity of the Body of Christ.

The Church Goes With the Men

The overseas visit of Dr. Pugh and Chaplain Rixey to the men in the armed forces has a symbolic value even beyond what is apparent. The chaplains and the other officers and men will appreciate the assistance and counsel which these leaders bring. The churches back home and the government agencies will know better what kind of help the chaplains on the field need.

But more important than these considerations is the demonstration of the fact that the Church follows her men wherever they go on the face of the earth, and at whatever cost, as proved by the late Bishop Leonard and Chaplain Miller. We pray God's guidance and support for our representatives, the servants of the Church, as they fulfill their important mission.

Another way in which the Church follows its sons, month by month, is through the medium of *The Link*, the magazine published by the Service Men's Christian League. The August issue was brought out in an edition of a quarter of a million copies. It is distributed free, chiefly through the chaplains, to the men in the Army and Navy. In addition to articles of a popular religious interest, each issue of *The Link* contains Bible studies prepared especially for soldiers and sailors and other materials for Christian education.

Pastors of churches are urged to let their young people who are going into their country's service know, in advance of their induction, about the Service Men's Christian League and *The Link*. This will help to avoid a break in their relation to the Church. Two folders entitled "*With You, Fellow . . .*" and "*Linked: Your Church and Your Service Man*" have been issued for the use of the local church, and also a card of introduction to the chaplain, which the pastor can give to each member of his church or youth organization on leaving home.

The Christian Mission on World Order

THE first twenty days of November will witness a venture in interdenominational coöperation which will be significant in both scope and timeliness. Six of the churches' agencies—the Federal Council, the Foreign Missions Conference, the Home Missions Council, the International Council of Religious Education, the Missionary Education Movement, and the United Council of Church Women—have jointly planned and will jointly carry out a Christian Mission on World Order, reaching nearly every state in the country. More than one hundred cities have been selected to be visited by teams of able Christian leaders who will conduct one-day conferences centered around the Christian responsibility for a just and durable peace.

Two other events, which come within the same period, coöperate with the Christian Mission on World Order to highlight the growing feeling within the Church that victory in peace is as urgent as victory in war. One is the observance of November 7 as World Order Sunday, the promotion of which is a primary responsibility of the International Council of Religious Education. The second is the celebration of World Community Day on November 11. The United Council of Church Women hopes to have ten million church women giving a major portion of this day to the theme, "The Price of an Enduring Peace."

The November meetings will be directly pointed toward certain objectives. One of these is the equipping of leaders in each community with the tools to carry on the continuing task of education and action. It will, of course, be impossible, in a one-day conference, to train leaders adequately. But time will be given in the morning and afternoon for "methods sessions" which should prove of great value to pastors, leaders of adult and youth groups, religious education workers and church school teachers. Available teaching aids and discussion material will be surveyed, content material such as the "Six Pillars of Peace" will be presented, and methods for organizing study groups and discussion classes will be suggested. The aim will be to leave in each community a deposit of information which will make it possible for more intensive work to be undertaken by local churches after the visiting teams have left.

Another objective will be that of developing a strong body of public opinion alive to the need for keeping America "in the peace." Although no one can say at the moment what form international collaboration will take at the end of the war, it is becoming increasingly clear that America's fate is closely bound up with that of other nations, and that we must continue and expand in time of peace the kind of international coöperation which has proved so indispensable in time of war. To develop a body of public opinion which will support policies

leading in that direction seems to those in charge of the Christian Mission on World Order more than a legitimate—an imperative—task of the Christian Church.

A third aim is that of bringing to the general public the results of the special studies on the problem of world order which have been made by Christian groups throughout the world.

Underlying all these objectives is the aim of emphasizing the bearing which the Christian Gospel has on the whole problem of world order.

More than fifty prominent clergymen have already agreed to participate as speakers on the Christian Mission on World Order. To this group will be added well-qualified laymen and denominational executives. It is planned to send teams of three or four men and women to each of the cities for the one-day conferences. In each city an effort will be made to reach community organizations such as service clubs, and an evening mass meeting is being planned to close the local conference.

The coöperating staff in charge of the national Mission consists of representatives of the six interdenominational agencies, Mark Dawber, Gilbert LeSourd, Quinter Miller, Leslie B. Moss, Emory Ross, Herman Sweet, and Mrs. Ruth Worrell. Walter W. Van Kirk is serving as Director of the Mission, and Paul G. Macy as Associate Director.

Mr. Abernethy Appointed Director of New Commission

With the appointment of Rev. Bradford S. Abernethy as Director, organizational plans have now been completed for the Federal Council's Commission on Democracy in Racial and Cultural Relations. Latest of the Council's war-time emergency commissions, the new group under the chairmanship of Dr. Will W. Alexander will seek to give guidance to the churches in relation to the special problems of racial and cultural minorities in our democracy.

Mr. Abernethy came to his new post on September 1 after two years' service as one of the secretaries of the Commission to Study the Bases of a Just and Durable Peace. Previously, he was pastor of the First Baptist Church of Columbia, Mo.

The Fall meeting of the Commission has been called for September 16 in New York, at which time decisions as to policy and program will be reached, looking toward the immediate launching of work in an area which is of increasing concern to thoughtful Christians, and which recent events have proved to be of major domestic importance.

Princeton International Round-Table

SIXTY-EIGHT Christian leaders from fourteen nations met at Princeton, N.J., from July 8 to 11 to discuss problems of post-war order in the light of Christian principles. The fact of the conference was itself of great importance in the judgment of those who participated. Three leading churchmen from Australia and New Zealand made the long and difficult journey for the specific purpose of participating. Although it was obviously impossible to make the conference proportionately representative of the church interests of all countries, the participation of five Chinese, a Russian and exiles from Germany and Japan made it more than a conference of British and Americans, who constituted the largest groups numerically.

In spirit and purpose the gathering was ecumenical. Dr. A. C. Craig, General Secretary of the British Council of Churches, said:

"The ecumenical spirit pervaded it unmistakably. I mean the sense of that great moral and spiritual fellowship which increasingly binds the Christians of all lands together and which is of enormous political importance in world order. Behind the conference was the body of common thought and purpose which has been gradually formed as a result of the great ecumenical conferences of recent years—Oxford, Edinburgh, Madras, and Amsterdam. This was further elaborated and more pointedly applied to specific problems of world order which will presently confront the nations. I believe that in Great Britain the results of the conference will be fruitful as carrying a step further forward the ecumenical thought and purpose."

The conference adopted as indicative of what the people of all nations should study, accept, and seek through appropriate channels to gain acceptance of by their governments, the six political propositions (Six Pillars of Peace) formulated by the Commission to Study the Bases of a Just and Durable Peace last March, and set forth ten requirements for progress toward world order.

The ten points follow:

1. That national isolationism, the monopolization of political power by a few nations, and the balance of power, which hitherto have failed to maintain peace, be repudiated as policies which contravene the purpose of establishing world order and the institutions requisite thereto.
2. That temporary collaboration among the United Nations should, as quickly as possible, give way to a universal order and not be consolidated into a closed military alliance to establish a preponderance of power or a concert of power.
3. That drastic reductions in armaments be undertaken as steps toward the goals envisaged in the Atlantic Charter of the "abandonment of the use of force" and lifting from the peoples of the world "the crushing burden of armaments."
4. That immediate international collaboration such as is involved in (a) conferences dealing with specific problems and in (b) the administration of relief and reconstruction be guarded against exploitation for purposes of power politics.
5. That if regional organizations arise, they be part of an

inclusive world order and shall not threaten the interests of world organization.

6. That a larger measure of discipline and sacrifice for the good of the whole world community be practiced by each nation as necessary to the good of that nation as a part of the community.

7. That individual citizens recognize their responsibility for their collective decisions as reflected in national policies.

8. That ethical and moral standards recognized as applying to individual conduct be recognized as applying also to group, corporate, and national conduct.

9. That cultural and social collaboration be established, along with political collaboration, as essential for the achievement of world order.

10. That an adequate motivation be developed in the will of the people of the world to support the agencies and arrangements for coöperation, so that the sense of destiny which has hitherto led nations to seek national aggrandizement shall hereafter find its expression in works that promote the general welfare.

The conference expressed its concern both with the goal of a world-wide political order and the establishment of institutions or organizations best suited to serve the purpose of this order. It asserted that the next steps must be consonant with the goal; otherwise they may lead away from it. It set forth five principles which "must be accepted with which the world-wide organizations for world order and immediate steps must conform." These were set forth as follows:

1. The imperative of moral law.
2. The worth of every human being.
3. The precedence of human over material values and considerations.
4. The individual's responsibility for collective action taken in his name.
5. The moral duty of coöperative action.

The complete Message of the Round-Table may be obtained from the agency which convened the group, the Commission to Study the Bases of a Just and Durable Peace, 297 Fourth Avenue, New York, 10, N.Y., for ten cents.

Coöperative Finance Study

The Department of Research and Education of the Federal Council has undertaken as a special research project a study of "Coöperative Church Finance." The study will seek to record and interpret the meaning of the current practice of the churches in providing the budgetary requirements for the work of state and local councils of churches.

Rev. Ross W. Sanderson has been engaged on a part-time basis to carry forward this study. Dr. Sanderson's experience and background equip him in a unique way to render this service since he was formerly an executive secretary of a state and of a city council of churches and for a time was a member of the staff of the Institute of Social and Religious Research. Dr. Sanderson began his service September 1, 1943.

World-Wide Communion Sunday

IN these days of war, when there is so much dividing men and nations, Christians may still maintain an unbroken and an unbreakable fellowship.

On October 3, World-wide Communion Sunday, followers of Christ everywhere, in army camps and naval bases, on shipboard, in churches large and small, in homeland and overseas, will bear witness to this fellowship. This world-wide observance of the Lord's Supper will cross frontiers of race, break through barriers of prejudice, and rise above the clash of nations.

One of the purposes of World-Wide Communion Sunday is that local congregations of every evangelical denomination around the globe will seek to have every member present at their own celebration of the Sacrament. Those members not able to attend because of illness or old age, should have the Holy Communion taken to them. No one should be overlooked.

In order to secure the presence and participation of the entire local church membership on October 3, the following suggestions are made by the Department of Evangelism of the Federal Council of Churches:

The sending out of a group of workers two-by-two on Sunday afternoon, September 26, to visit every member of the congregation and request his presence on the following Sunday. Wherever the workers are not able to complete their calling assignments on the one afternoon, they should be asked to continue on Monday and Tuesday in order to see every person on their lists.

A six weeks' church attendance emphasis beginning with World-Wide Communion Sunday is highly desirable in every congregation.

This observance does not contemplate union Communion Services, but rather that each local congregation shall seek to have all its members present at its own celebration and at the same time conscious of their spiritual oneness in Christ with all other Christians around the world.

Samples of helpful World-Wide Communion Sunday literature will be sent to any pastor upon his request and without charge. Address your request to the Department of Evangelism, Federal Council of Churches, 297 Fourth Avenue, New York, 10, N.Y.

Dr. Pugh and Chaplain Rixey Overseas

DR. WILLIAM B. PUGH, Stated Clerk of the Presbyterian Church in the U.S.A. and Chairman of the General Commission on Army and Navy Chaplains, and Chaplain George F. Rixey, Deputy Chief of Chaplains of the Army, have left on a visit of several months to the American armed forces overseas.

They will inspect the work of the chaplains on the various fronts on which there are units of the armed services. This extended visit will carry on the trip begun by the late Bishop Adna W. Leonard, who lost his life in a plane crash in Iceland on May 3.

On his trip abroad Dr. Pugh, as the appointed representative of thirty-one major church denominations of America, will be official spokesman not only for the General Commission on Army and Navy Chaplains but also for the Federal Council and for the Service Men's Christian League. In June he was elected in Bishop Leonard's stead as Chairman of the National Council of the Service Men's League.

"A double purpose lies back of all preparations for this overseas trip," Dr. Pugh said before leaving. "Primarily it is to convey to the Army and Navy service men and chaplains overseas the affection and the prayerful concern of their churches in their homeland.

"It is also to obtain an intimate knowledge of the religious life and needs of the men on the various fronts and to bring this information back home as a basis for

enlarging and perfecting the service that is already being given to them in every part of the world by the churches of America."

Conferences, group discussions, and religious meetings with area, division, and other Army chaplains and with service men and their officers are being arranged for the visiting American churchmen. They expect also to meet similarly with chaplains of the Navy.

Dr. Pugh, who has been the Stated Clerk of the Presbyterian General Assembly since 1938, has himself had long experience in the nation's armed service. He is a member of the American Legion, he was a chaplain in the 28th Division of the Army during World War I, seeing service in the Oise-Aisne, Meuse-Argonne, and Ypres-Lys offensives; and for more than twenty years he was the chaplain of the 111th Infantry, Pennsylvania National Guard. Both of his sons are in the armed forces of the nation.

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Ralph Waldo Lloyd, D.D., LL.D. *President*

Labor Sunday Message, 1943

(Approved by the Executive Committee of The Federal Council)

THE worth of the individual is established in the love of God as revealed in the concern of Christ for him. He and his fellow men are in truth brothers, for God holds them all in the same love. Hence Christians, in loyalty to their Lord and Master, must judge all economic arrangements by their bearing upon human dignity and brotherhood. Christians today must feel within themselves a "divine discontent" with any economic order wherein human worth and brotherhood are flagrantly and complacently violated at many points. They will express this discontent in prayer—"Our Father . . . give us this day our daily bread and forgive us"—and through their everyday responsibilities and practical relations as consumers, producers, citizens, and members of the church.

A Christian society must assure meaningful occupation for everyone willing and able to work. Full employment is an unfinished business of the American people. When we set out to become the arsenal of democracy, some eight million workers were unemployed. The current surge of employment is war-stimulated, hence artificial and transitory. The problem of unemployment in peacetime is still unsolved. Maximum production and maximum employment will be required in the post-war world as safeguards against the injustice and frustration which breed racial tensions and social desperation. Government, management, labor, and the church, as well as every responsible citizen should consider full employment as a prior claim and obligation upon us all in planning for post-war reorganization of our national economy.

We of the United States must realize our responsibility not only to our own people, but to all the peoples of the world. "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" The needs of a destitute and war-ravaged world will tax the productive capacity of every country. We of the United States must not measure our obligation in terms of what we can produce for our own requirements. We must continue to make available for the needs of all peoples the enormous productive capacities which we have demonstrated in time of war. The post-war world will demand of the American people self-discipline and generosity. In all probability the United States will have to accept a large measure of the responsibility of providing for the needs of many peoples of the world both for relief and economic improvement.

In addition to such emergency measures it is imperative that we build an economy based not only on full production but upon adequate distribution. As an im-

portant contribution toward this end we would commend the coöperative movement because of its potentialities both for better domestic distribution and for peaceful world trade.

Along with other American groups, labor has the high calling, under God, to bring vision and purpose to America's role in fashioning international political and economic institutions designed to assure a world ordered by law in the interest of peace and justice. It is encouraging that organized labor here and abroad gives evidence that it is preparing to take its part in behalf of justice and brotherhood in post-war international reconstruction not only for itself but for the nation and for the world as well.

The basic ideals and objectives of the labor movement are in principle closely akin to many of the social purposes of the Church. That these ideals and objectives are compromised at times by labor is unhappily characteristic of the cleavage between profession and the practice of all institutions and organizations, the Christian Church itself not excepted. Organized labor needs to be ever alert to its own shortcomings; for any lack of integrity, any racial discrimination, or undemocratic procedures, even in exceptional cases, become seeds of destruction not only within the labor movement itself, but within the national community as well. On the other hand, church people should discount reports that treat with silence the good in the organized labor movement, but give exaggerated emphasis to its shortcomings. It is the obligation of church people to extend recognition and encouragement to that host within organized labor—many of whom are themselves members of churches—who build into their unions the principles of integrity, justice, and brotherhood.

The fact that labor has made great gains in the past decade should be welcomed by all Christian people. The curtailment, under the necessity of the national war effort, of important social standards and freedoms should be tolerated only as a temporary expedient. Over-long hours, night work, employment of mothers with young children, child labor, poor housing, inadequate health and accident safeguards, lack of rest periods and vacations, the freezing of employment—these conditions should be corrected as soon as the war emergency is over.

It is greatly to be hoped that the practice of conciliation and voluntary arbitration will become the general method of settling industrial disputes.

Moreover, it is well for Christians to remember that large as labor's gains have been, only about 27% of the workers who may be considered available for organization

are members of labor unions. Furthermore, the Wage and Hour Administrator in 1942 reported that 7,500,000 American workers still received less than 40 cents an hour and "are still right on the edge of the minimum standards of health and decency or below it." We may indeed be encouraged with the advance that has been made and yet alert to what still needs to be done.

A labor movement, strong in numbers, and in active coöperation with management, agriculture and government, is a social necessity in order to sustain democracy

on the home front, make it effective in the world conflict, and aid its extension in the post-war world. Such a labor movement can be a strong ally of the Christian Church in promoting justice and well-being on behalf of Christian democracy in the service of post-war reconstruction. May the church, and labor and all other economic groups dedicate themselves with new vision, unselfishness and determination to the task of achieving in human society God's purpose for righteousness, justice and peace based upon the worth and solidarity of all men.

The Homes Use Program

AN intensive promotion campaign to make the fullest possible use of existing facilities to house war workers has been launched through War Housing Centers in about 160 critical areas. These centers, each supervised by a Manager, are responsible for developing the program in their respective areas and will have detailed information concerning needs and procedures.

The National Housing Agency solicits the support of the churches in this program. The Agency urges that property-owners make available to war workers and their families all vacant houses, apartments and rooms suitable for use without the necessity of alterations. Owners of other buildings, not now suitable for occupancy, may convert them into additional dwelling units with their own funds or the assistance of financial institutions, or they may lease their buildings to the Government for conversion with public funds.

Many cities are beginning to react against the feeling so common earlier in the war program, "The Government brought them; let it take care of them." They are coming to realize that they have a responsibility to make every effort to meet community needs themselves and to ask for government help only after that has been done.

It is not always pleasant to share one's home with strangers, to say nothing of the more crowded living conditions which it involves. For that matter, the newcomers, too, would prefer more adequate accommodations. Often there is discrimination against women and families with children. If women are accepted as roomers, the restrictions enforced may be such that it is difficult for them to manage at all. Sometimes there is objection to frequent baths and to necessary personal laundering. Many of the women are young. In one large city it was found that more than a fourth of those consulting the room registry of the Y.W.C.A. were under twenty-one years of age and that more than three-fourths were under twenty-nine. More than half of them came from communities of fewer than 10,000 inhabitants. Reports have come from various cities that families with children secure only the least desirable accommodations.

In some cities a room registry is conducted by the council of churches or by some other interdenominational

group. The women of the Dayton (Ohio) Council of Churches maintain such a service. The list of rooms for rent is provided by the Housing Agency. But the rooms are inspected to ascertain whether they are adequate and whether the landlord will take an interest in the lodgers.

In a Western city a group of church women became the Housing Committee of the U.S.O., studied their local situation and made an appeal to their community in which they said, "Let's make this a personal service and start these young women off on the right foot by finding for them not just a roof over their heads but a place where you would like your own daughter and her friend to live if they were away from home doing war work."

Gordon Reese to Aid Camp Missions

The Department of Evangelism of the Federal Council announces the release of Rev. Gordon M. Reese of Houston by the Army and Navy Commission of the Episcopal Church for special war work in the Southwest. This release has been made for six months at the urgent request of the Department of Evangelism. Mr. Reese began his services on August 1. He will work in the Eighth Service Command Area, which includes Texas, Oklahoma, New Mexico, Louisiana and Arkansas.

Mr. Reese is well qualified by training and experience for his work in the present war emergency. He served with the British troops in India and as war work secretary for the Brotherhood of St. Andrew. He also organized and established the Texas Young People's Service League. He resigned as rector of the Church of the Redeemer, Houston, to become Executive Secretary of the Army and Navy Commission.

While serving with and for the Federal Council for the next six months, he will continue to make Houston his headquarters. He will help in the preparation for and the holding of Preaching Missions under the auspices of the Department of Evangelism and the General Commission on Army and Navy Chaplains. One of his first responsibilities will be to assist in setting up a One-Day Conference-Retreat for Chaplains, to be held October 8 at Southern Methodist University, Dallas, Texas.

How Churches Meet Wartime Needs

Released-Time Service

First experiments in using ministers on released time in camp communities under interdenominational auspices show that such ministers can and do assure churches of the interest of the whole Church of Christ in their ministry to men and women in uniform and affected civilians.

The following ministers have served under the auspices of the Christian Commission for Camp and Defense Communities and the local churches in the areas which have invited them: Rev. Elden H. Mills of West Hartford, Connecticut, during July at Rantoul, Illinois; and during August Rev. Raymond H. Case of Smithtown Branch, L.I., N.Y., at Ayer, Massachusetts; Rev. A. J. Blackmon of Boise, Idaho, at Corvallis, Oregon; Rev. J. Clyde Foose of Williamsport, Pennsylvania, at Rome, New York.

Dr. Elden H. Mills at Rantoul spoke in each of the Rantoul churches, met with the official boards of the churches at a joint session, at which the Rantoul churches' programs for those in uniform were reviewed. At a luncheon of the ministers and the chaplains at Chanute Field a joint ministers' organization including the civilian ministers in the town and all of the chaplains was formed. Dr. Mills was given numerous opportunities to speak and sing in the chapels and recreation halls on the post at the invitation of the chaplains. The Commission in its instruction to the men who serve underlines the fact that any work within a camp is on the invitation of the chaplains. Appreciation for this emphasis has come from the chaplains. The local church which releases the minister provides the salary, the minister's own denomination provides the transportation, the churches extending the invitation meet the cost of local maintenance. Dr. Mills says: "The experience has been extremely valuable to me and I thank you and others who have made it possible."

Lake Geneva Conference

Energy generated at the first National Conference of Church Workers in Camp and War Industrial Communities at Lake Geneva, Wis., June 28-July 3 spells a church ministry of increased effectiveness in such areas. From the first session Monday evening, presided over by Dr. G. Pitt Beers, Chairman of the Commission, in the Chapel atop the knoll at Conference Point, to the last session on Saturday morning, dealing with war marriages and the home, the conference was alive with interest.

Its seventy delegates included the staff of the Christian Commission, denominational executives in charge of work in camp and industrial areas for their respective churches, representative interdenominational workers from seventy-five communities where united church ministries are

under way, denominational church workers and the entire staff of religious consultants—ten clergymen—of the Army and Navy Y.M.C.A. The fact that the conference was held in parallel session with the meeting of the Association of Council Secretaries meant that the delegates had a wide fellowship with this group. The vesper services each evening and the seminar on "The Genius and Strategy of Protestantism in Community Life" were shared with the Association of Council Secretaries.

Topics considered at the conference included: Community-Wide Coöperation from the viewpoint of the Church, from the viewpoint of Private Agencies, and from the standpoint of Inter-Church Strategy; Christian Aspects of Race Relations; Program Activities in Camp and Defense Communities; Child Care and Delinquency; Leadership; Home Visitation Evangelism; Social Protection and Amelioration; Literature.

A general discussion on Public Relations which was chaired by Carl V. Herron, of the Service Men's Council of the Federations of Churches of Greater New York, pointed out that news must be fresh and that it is important to give people a sense of participation. Advance planning counts. Coöperation with other community agencies, such as the USO, is of value. The amplifying of a chimes record has been used effectively for announcing church services in new housing projects.

The daily seminar on Personal Counseling led by Dr. Carroll A. Wise, of the staff of the Toledo Council of Churches, created much interest. Dr. Wise said that when a person has a life adjustment with which he is not capable of dealing constructively there is need of counseling because the strength of his emotion is so great that the individual cannot be objective. Such situations are increased by the demands of war. A counselor can: (1) help by giving the other person enough security so that he can face his problems and his assets and give expression to the assets; (2) understand the person and allow the person to come to understand himself; (3) accept the basic truth that the total living organism is not subject to mechanical manipulations either by the person himself or the counselor; (4) read personality and recognize symptoms and danger signals such as domination, excessive need of perfection, excessively strong conscience, inability to work.

On Friday evening Dr. William Adams Brown in speaking on "Spiritual Exercises" said there are three types of men: those who work best under authority, those who choose ridiculous and spectacular roles, and those who move steadily toward a goal by compromise. Most executives and church administrators are in this latter group. They need to understand that they perform a function as valuable as either of the other two.

The same evening Dr. E. C. Farnham presented some "Criteria of Evaluation." These follow: (1) Will the people served by our ministry, whether remaining at the new scene or returning to the old home town, have a real appreciation of the Church? (2) Do we think and speak of camp and war industrial communities in terms of a whole community of persons, all of whom must be served? (3) Is that which we do planned with regard for a comprehensive socio-religious strategy or is it a guerrilla effort? (4) Is there proper balance between permanency and the temporary? Because war communities are known to be temporary there is often a tendency to approach the task with a day-by-day spirit. Communities may need most of all the example of one who can pitch his tent and go to work as though he were there for the rest of his life. (5) Does the character of the work adequately reflect the character of the Church, its tradition, its stability, its dignity, its sympathy, its responsibility as keeper? (6) Does our work make a creative approach to the task? Is it adapted to new conditions, realistic, flexible, mobile? (7) Has due consideration been given to the relative worth of undertaking our ministry denominationally or interdenominationally? (8) Does the work we do provide opportunities for spiritual fellowship which otherwise would be absent? (9) Does it make provision for children and youth? (10) Does it reach out, steady, reassure the adult who is a stranger in a far country? (11) Does it have concern for the minority groups? (12) Does it utilize community resources: governmental, social, educational? (13) Does it help people suddenly wrenched out of normal society to maintain interest in the processes of the American way: home, church, school, civic duties, reading, discussion, voting? (14) Are we dissipating our energy by doing for persons as against helping people to help themselves? (15) Does our work help people know God through Jesus Christ?

Records of Sacred Music

After considerable delay due to war-time restrictions in manufacture, the Commission for Camp and Defense Communities is now able to provide Record Libraries of Sacred Music for camp and ship. These include selections from the following three groups made under the supervision of the Commission on Worship of the Federal Council of the Churches of Christ in America. It will not always be possible to furnish uniform selections in each category; but the sample titles listed will indicate the

high quality of the Libraries. *Vocal*: "If With All Your Heart," "Hallelujah Chorus." *Instrumental*: Bach: Prelude and Fugue in C Major (Albert Schweitzer). *Hymns*: "Lead Kindly Light," "Holy, Holy, Holy."

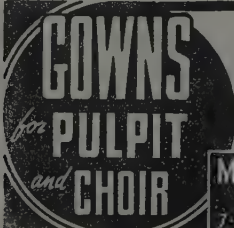
The Libraries are obtainable with either twelve or twenty-four double records, the former, Library No. 1, at a cost of \$15.00, and the latter, Library No. 2, of \$25.00. Churches or individuals may order these from the Christian Commission for Camp and Defense Communities, 297 Fourth Avenue, New York, 10, N.Y. A particular camp or ship may be designated to which the library is to be sent. If it is not possible to carry out this request, the library will be sent to some place not otherwise provided for. These libraries furnish a very tangible answer to the question: What appropriate gift can we send to the men and women in the service? It is suggested that they be provided by individuals, churches, Bible classes, women's organizations, young people's groups, clubs, and others, for a camp or ship in which there is a special interest. Churches in communities adjacent to camps may want to provide them for use in those camps. Churches which maintain an activities and fellowship program for men in uniform will find the libraries useful in this work.

Requests from Chaplains, Special Service Officers (some in distant theaters of operation) are currently on file at the Christian Commission for Camp and Defense Communities office. The Commission will, therefore, welcome undesignated contributions for libraries of these records so that these requests can be filled.

Gifts of these libraries are in order at all times. Some will be found particularly appropriate at the Festival occasions, such as Thanksgiving and Christmas.

New Edition of "Spiritual Almanac"

"A Spiritual Almanac for Service Men" is issued in a new edition, good to the end of 1944. This booklet of 150 pages contains: Almanac Calendar, Looking to the Future, The Church Today, What the Church Believes, Prayers, Hymns, Six Marks of a Christian, Using the Bible, A Worship Service. Congratulatory comments have come from Dean Willard L. Sperry, Harvard



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"A wise little book about one very important aspect of the child's relation to parents, teachers and others in authority. The whole subject of obedience, its nature and desirability is put under analysis. . . . Considers the social and personal benefits to be derived from good working relations between the less mature and the more mature."—*Christian Century*.

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Here is a book that will help the average person teach a Sunday school class. The ten studies contained in it are written in a simple, direct vocabulary. "Without hesitancy we say that it is the best book of which we have knowledge for those who, not wishing to be too technical, need inspiration and guidance in the glorious task of helping children and young people find the way of Christ."—*Religious Telescope*.

\$1.25**Christ and the Fine Arts**

By CYNTHIA PEARL MAUS

A classic source-book of worship materials that the experienced teacher would not be without. The contents include 90 pictures, 240 poems, 117 hymns, 70 stories, and many interpretative features by the editor. Every teacher, superintendent and pastor should own it. **\$4.35**

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Here is a guide to building worship programs and a source book of songs, prayers, poems, stories, and litanies. "It will be found useful by the teacher or department superintendent. . . . Parents, too, will find the book helpful to them as they attempt to guide the religious development of their children in the home."—*Journal of Bible and Religion*. **\$2.00**

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Divinity School; N. W. Ylvisaker, President, The Chaplains' Association of the Army and Navy of the U. S.; James D. Morrison, Colgate-Rochester Divinity School; Robb Sagendorph, Editor of *The Old Farmers' Almanac*; Daniel J. Fleming, Union Theological Seminary; Langston Hughes, Negro poet, and Erica Oxenham. Typical comments from chaplains are: "A most helpful devotional manual." "It pools the finest material that we Protestants have to give to one another." "Packed with the widest variety of spiritual and intellectual treasures I have ever seen." "It really 'struck fire' with me." "This booklet is widely read by the soldiers who visit our Chapel." A free leaflet fully descriptive of the Almanac is available from the Christian Commission for Camp and Defense Communities, 297 Fourth Avenue, New York, 10, N.Y.

New Publications

A Christian Message on World Order from the International Round-Table of Christian Leaders, Princeton, July, 1943. Issued in America by the Commission to Study the Bases of a Just and Durable Peace, Federal Council of Churches, 297 Fourth Avenue, New York, 10, N. Y. Price 10 cents.

Order of Service for a Harvest Festival. Prepared by Rev. William J. Rupp, Evangelical and Reformed Church. Home Missions Council, 297 Fourth Avenue, New York, 10, N. Y. Price 3 cents.

Getting Acquainted with God. By President Robbins W. Barstow of Hartford Theological Seminary. Pamphlet Library on Worship. Issued jointly by the Commission on Marriage and the Home and the Commission on Worship. A book of simple devotional services for use particularly in families with children. Available from Federal Council of Churches, 297 Fourth Avenue, New York, 10, N. Y. Single copies 20 cents; 10 or more copies, 15 cents each; 100 or more copies, 12 cents each.

Your Marriage in Wartime. New edition printed for the Army and Navy Y.M.C.A. Available from Commission on Marriage and the Home, 297 Fourth Avenue, New York, 10, N. Y. Price 10 cents per copy. New price of \$3.00 per hundred. Special rates to councils of churches.

The Child's Religion in Wartime. Prepared jointly by the Commission on Religion and Health and the Commission on Marriage and the Home. Second printing 10,000 copies. Helpful to parents who wish to prevent damage and confusion to the spiritual life of their children in the presence of the war situation. Available from Federal Council of Churches, 297 Fourth Avenue, New York, 10, N. Y. Ten cents per copy or \$5.00 per hundred.

A Christian Basis for Reconstruction. A British Study of the "Six Pillars of Peace." Commission to Study the Bases of a Just and Durable Peace, 297 Fourth Avenue, New York, 10, N. Y. Price 5 cents.

• News of State and Local Cooperation

Character-Building Program On Tobacco Plantations

The 1943 program in the tobacco plantations in Connecticut which is sponsored by the Connecticut Council of Churches and Religious Education in coöperation with the Connecticut Shade Tobacco Growers Agricultural Association, has been more extensive as well as intensive than ever before. With the interest and financial support of

the growers, the staff was larger than in the past and as a result was able to put on a more extensive program, the primary object of which was to furnish wholesome recreation, education and character-building programs on the plantations with a view to maintaining morale and holding interest in group activities. The age range of the young men this year was definitely younger—the majority being high school boys rather than college men as in past years.

Although this leads to work difficulties and instability, it also leads to a more sustained interest in movies, games, athletics, etc., rather than the more sophisticated interests of town night life.

There were twelve glee clubs or choral groups doing fine work and meeting an increased demand on the part of churches and communities. "Sings" for the communities were held in several cities and a series of seven weekly broadcasts given and recordings made.

Each of the fifteen plantation groups, as well as the three Federal Security Camps for Jamaicans, held religious services each Sunday morning. Speakers were recruited from the clergy of the towns in which the groups were located. Attendance was voluntary but in several groups it was consistently one hundred percent.

After supper on week-days the boys secured considerable enjoyment from the various sports available. The most popular were ping-pong, soft ball and basketball. Quieter games, such as checkers, dominoes, puzzles, and Mah Jong for the Chinese group provided enjoyment for those who had had sufficient physical activity for that day. Friends of the Council have been most generous in collecting books and magazines of all types so that the groups have enjoyed all the reading they have wished. Both during the showing of the movies and afterwards boys revealed their pleasure and amusement from what they had seen on the screen. The sound projectors attracted the scientifically-minded and one enterprising Southerner inquired about buying one, as he realized how popular it would be in the smaller towns of the South.

At some of the camps there have been excellent discussions, with a variety of vital topics holding the attention of the boys. Sometimes a subject was brought up in the field while working and temporarily postponed until time after supper permitted a more thorough and satisfying discussion.

The Connecticut Council of Churches also served a fine group of thirty-five white high school boys from Sarasota, Fla., under the guidance of their principal. They were interested in doing something constructive and came north to live and work on the Grant Farm in Melrose. Similarly a splendid group of Chinese young men was served by the Council staff on the A. N. Shepard Farm in West Suffield. These boys were mostly from the Boston area.

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Kansas Plans for the Future

The Kansas Council of Churches and Christian Education met in Emporia, Kan., on June 25. The Council voted to employ a full-time Director of Religious Education to take over and carry out the work of the Kansas Council throughout the State. This work will be under the supervision of the Executive Committee. The Kansas Council of Churches and Christian Education is looking forward to an enlarged program and greater field ministry throughout the county and city councils of the state.

Recreation for Teen-Age Youth

Churches in the Columbia Heights area of Washington, D.C., coöperated during the summer in an evening recreation program for teen-age young people living in their neighborhoods. An attractive program was arranged for six evenings each week from July 19 through the remaining weeks of school vacation. Miss Bess C. Miles of Calvary Methodist Church served as secretary of the Coöperating committee. The following churches made their facilities available for the program: Columbia Heights Christian, First Evangelical and Reformed, Central Presbyterian, Latter Day Saints, National Memorial Baptist, and All Souls Unitarian. The churches were kept open from 8:00 to 10:00 each evening. Calvary Methodist and Mt. Pleasant Congregational furnished leaders to help with the several programs.

Washington Surveys Needs For Institutional Ministry

The Institutions Committee of the Washington Federation of Churches, under Dr. Albert McCartney's chairmanship, plans a thorough survey of the hospitals, penal and correctional institutions of Metropolitan Washington from the point of view of the religious ministry needed in these institutions. The Committee senses many unmet needs but wishes to have the actual facts before attempting to devise ways of meeting these needs. This survey will be made in September.

Michigan Council Holds Goodwill Conferences

The Michigan Council of Churches and Christian Education, with other coöperating organizations, has announced the holding of eight Area Conferences. The purpose is to bring together representatives of major occupational groups for the development of goodwill and mutual understanding, frankly facing mutual problems in the spirit of Christ and in a Christian atmosphere. It is planned to bring together representatives of labor, industry, business, farming, education, and civic organizations. The democratic round-table discussion method, under able leadership, will be employed. Five or six discussion periods will be provided from Friday evening to Sunday afternoon. Discussion will include community problems, aims and desires—both divergent and mutual, group relation-

ships, and civic needs. Ample time will be allowed for recreation, for devotional services and for individual expression. The first conference was held at Bostwick Lake August 13-15, and the concluding conference will be held at Ludington, September 10-12.

Philadelphia Establishes Service Men's Council

The Protestant Council for Service Men was officially made a department of the Philadelphia Federation of Churches on June 15. The Council was formed on the assumption that the Protestant churches have a responsibility for the religious and social life of men and women in the service of their country, and that it is an interdenominational means of seeking to meet this responsibility in individual churches, through the Army-Navy Y.M.C.A. which is the official representative of the Protestant churches in the USO in Philadelphia, and through other affiliated war service agencies.

The Chairman of the Protestant Council for Service Men is Rev. E. Felix Kroman of Christ Church and the Executive Secretary is Rev. Wilbert B. Smith, Jr., whose office is at the Army-Navy Y.M.C.A.

A New Missouri Council Office Building Contemplated

The Administrative Board of the Missouri Council of Churches, after carefully studying the needs of the Council, has voted to purchase or erect a building to house the Council. In 1933 the depression caused a slump in the receipts of the Council and in order to continue the work as effectively as possible the program was curtailed and expenses reduced. The General Secretary, Harry W. Becker, invited the office temporarily to his home in Kirkwood, where the office still remains, despite the fact that the program has greatly increased and the staff has doubled.

The Missouri Council of Churches was organized in 1865 as the Missouri Sunday School Association. In 1940 it became the Missouri Council of Churches, expanding its program but continuing also its work in the field of Christian education. On June 7 Mr. Becker began his twenty-fifth year of service with the Council.

Dr. Palmer Elected Chaplain Emeritus

The only Hospital Chaplain the Rochester Federation has ever had is Rev. Frederick W. Palmer, D.D., who by his industry, tact, and remarkable personality has made a unique place for himself in the hearts of thousands and established an enviable relationship with the hospitals. His retirement creates an enormous gap in the ranks of the Federation. As an evidence of deep esteem, the Board of Directors has elected him Chaplain Emeritus.

The board has called Rev. William E. Schmitt to serve as Acting Chaplain, and Rev. A. E. Hooper as Acting Chaplain at Park Avenue Hospital, in order that this splendid service may not be interrupted.

Staff Changes

Rev. Hughbert H. Landram has been elected executive secretary of the San Francisco Council of Churches. Dr. Landram was formerly assistant minister of the United Congregational Church of New Haven, Conn. A native Californian, he has his A.B. degree from the University of California, his B.D. and Ph.D. degrees from Yale University. From 1928 to 1933 he served as executive secretary of the Pacific Southwest Field Council of Student Y.M.C.A.'s, representing the state and national councils for work in the colleges of California, Arizona, New Mexico, West Texas, Nevada, and Hawaii. During his period of service at the United Church in New Haven he carried many responsibilities in connection with the work of the New Haven Association of Congregational Churches, Connecticut Conference of Congregational Christian Churches, and the New Haven and Connecticut Councils of Churches and Religious Education. Dr. Landram began his work in San Francisco on July 1.

Rev. Stanley B. Hyde has been appointed executive secretary of the Vermont Church Council, succeeding Rev. Hugh J. Williams. Mr. Hyde comes to this work from the pastorate of the United Church (Federated) in Ludlow, Vermont. He received his Bachelor of Science degree from the University of Maine, his Bachelor of Divinity degree from Union Theological Seminary, and his Master of Arts degree from Teachers College, Columbia University, specializing in Religious Education. He served as Minister of Religious Education of the Southwest Harbor-Tremont Larger Parish in Maine from 1930 to 1935, and has served as the minister of the United Church of Ludlow since 1935. Mr. Hyde began his work as executive secretary of the Vermont Church Council on August 1.

Rev. Joseph M. Woods, Jr., has been appointed executive secretary of the United Churches of Scranton and Lackawanna County, Pennsylvania. Mr. Woods is a native Pennsylvanian. He is a graduate of Phillips Exeter Academy, received his A.B. from Princeton University and his Bachelor of Theology degree from Princeton Theological Seminary. Following his ordination by the Huntingdon Presbytery, he served as pastor of the Lower Tuscarora Presbyterian Church, Juniata County, Pennsylvania, from 1923 to 1925, and taught English at Shantung Christian University, Tsinan, Shantung, China, 1925-1926. Returning from China in 1927, Mr. Woods held pastorates in Tuscarora and the First Presbyterian Church at Phoenixville, Pennsylvania. He became executive secretary of the United Churches of Scranton on May 1, 1943.

The Rev. Philip Widenhouse of Atlanta, Ga., succeeded Rev. Albert Rasmussen in the Department of Research and Church Planning of the Washington Federation of Churches. He began his new duties on September 1.

Augustine's Confessions

It should be noted how astonishingly providential was St. Augustine's appearance at that particular moment of history. He was born in North Africa in 354. He was converted in September, 386, and baptized at the age of 33 during the Easter of 387. He was made a priest in 391, the year before Theodosius became sole ruler of the whole Empire, and a bishop in 396, the year after Theodosius's death left the way open to the Barbarians. He wrote the *CONFESSIONS* in 399, having then been twelve years a Catholic and three years a bishop.

He began his greatest work, *THE CITY OF GOD*, as a consequence of the Sack of Rome in 410, as a reply to the Pagans who attributed the catastrophe to the anger of the old gods against Christianity. He died in 430 (two years before St. Patrick came as apostle to Ireland) while the Vandals were actually besieging his episcopal city of Hippo.

His work against the Manichees, great as it was, is as nothing compared to his function in the whole history of mankind. "He was, to a far greater degree than any emperor or barbarian war lord, a maker of history and a builder of the bridge which was to lead from the old world to the new." (Christopher Dawson in "St. Augustine and His Age.")

The Barbarian invasion meant two great severances; in culture it threatened the thousand year old Classical tradition, with which the new rulers had no hereditary contact; in religion it cut off the Western Church from the Eastern—the hierarchical breach was not to come finally for centuries, but the old closeness was at an end; and this mattered immensely, for it was in the East that the great theological thinking had been done.

Augustine prevented both severances—the severance of Western Europe from the Classical Tradition, the severance of the Western Church from its intellectual sources. In himself he summed up and by his prestige gave to the new Europe all that was richest in the Classics: "The course of studies which St. Augustine had described in his treatise 'On Christian Doctrine' became the program of the monastic schools." (Christopher Dawson as above.)

And in him the Western Church produced its first towering intellect—and indeed its last for another six hundred years. Just that one man, just when he was wanted. The great German non-Catholic scholar Harnack says: "It would seem that the miserable existence of the Roman Empire in the West was prolonged until then only to permit Augustine's influence to be exercised on universal history."

What he was to mean for the future can only be indicated. All the men who had to bring Europe through the six centuries that followed fed upon him. We see Pope Gregory the Great at the end of the sixth century reading and re-reading the "Confessions." We see the Emperor Charlemagne at the end of the eighth century using the "City of God" as a kind of Bible.

As Christopher Dawson has said: "To the materialist nothing could be more futile than the spectacle of Augustine busying himself with the reunion of the African church and the refutation of the Pelagians, while civilization was falling about his ears. It would seem like the activity of an ant which works on while its nest is being destroyed. But St. Augustine saw things otherwise. To him the ruin of civilization and the destruction of the Empire were not very important things. He looked beyond the aimless and bloody chaos of history to the world of eternal realities." (Ibid.)

If you wonder why that one man should have been able to send his message as far as we have seen that Augustine sent his, read the "Confessions" and find out the sort of man he was.

FJS.

Quoted from the Introduction to "The Confessions of St. Augustine," a New Translation by F. J. Sheed, complete in XIII Books, Price \$3.00.

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New Camp and Defense Workers

The Chicago Federation of Churches has announced that, beginning September 1, Rev. A. W. Loos of Atlanta, Ga., becomes the director of work with service men in the Chicago area. Dr. Loos was formerly Professor of Philosophy at Spellman College. Previous to that he was pastor of the First Congregational Church, Walton, Mass. He is a graduate of Carleton College, Northfield, Minn., and of Andover-Newton Theological School. He has his Ph.D. from the University of Edinburgh, Scotland. He has traveled extensively in Europe. For five summers he worked with the Earhart Foundation in training theological students to do personal counseling.

Rev. Chester J. Underhill, under the auspices of the Council of Churches in Quincy, Massachusetts, began on July 15, 1943, a program for work with war workers as an industrial chaplain. The plan in Quincy is unique in that it provides for the chaplain to work from within several industrial plants and carries the endorsement of the CIO and AFL leaders and management. This is the first project under way interdenominationally in which a man works from within factories and in which there has been a three-fold endorsement of management, labor, and the church.

Worship Seminar at Minneapolis

On Sunday and Monday, March 7 and 8, a Seminar on Worship was held in Minneapolis under the auspices of the Minneapolis Church Federation and the Commission on Worship of the Federal Council. The program was made up entirely of conference groups, without any large public meeting, which is usually a feature of the Seminar programs.

Those participating in the program from outside of Minneapolis were Miss Florence Norton of Philadelphia, Director of Children's Work in the Presbyterian Church, U.S.A.; Prof. Ross L. Snyder, of the Chicago Theological Seminary; Prof. Olaf Christiansen, of St. Olaf's College, Northfield, Minn.; Rev. Clifford A. Nelson, of the Gloria Dei Lutheran Church, St. Paul; and Rev. Deane Edwards of New York.

Special emphasis was laid upon worship among children and youth, with various subjects in the field presented by Miss Norton and Prof. Snyder. They were ably assisted by departmental leaders drawn from the Minneapolis churches.

The Seminar was arranged by the Department of Evangelism of the Minneapolis Church Federation, under the leadership of Rev. Homer J. Armstrong as chairman and Rev. Howard G. Wiley as secretary.

• Among the New Books •

Towards Belief in God

By HERBERT H. FARMER

Macmillan Company. \$2.00

Perhaps the greatest single merit of this most recent book by the distinguished Cambridge professor who is its author is that it does not attempt to prove too much. Again and again Dr. Farmer is at pains to say that the existence of God is not demonstrable. He offers much in the way of rational argument under the caption, "Positive Reflective Confirmations" but his main thesis is empirical and pragmatic. He undertakes, with impressive results, to show that the theistic assumption fits the categories of human experience and thus throws the burden of proof upon those who, on sociological or psychological grounds or by gratuitous inferences from the physical sciences, seek to exclude the theistic position.

Dr. Farmer finds a coercive element in man's experience, driving toward belief in God as the infinite, transcendent, personal ground of all existence. He finds this in man's apprehension of an ultimate "value-resistance"—"the demand or claim of another will upon the will of man, a demand to which response of some sort must be made."

The pragmatic element in theistic conviction

is seen in the resource that it offers man in his effort to realize his full humanity. In his restlessness, in his dissatisfaction with himself, theistic faith opens to him that larger spiritual environment which his nature craves. His inner tensions and frustrations and his conflicts with his fellows become intelligible and find the possibility of resolution in the conviction that personal love is enthroned in the universe. There is no basis for certainty here—if there were, the concept of faith would give way to scientific hypothesis. But the author holds that the pragmatic warrant for theistic faith is so overwhelming as to give its denial an aspect of irrationality.

Dr. Farmer accepts the full implications of a personalistic philosophy in terms of unambiguous moral freedom. Perhaps he might make more of this than he does, for surely man's universal practical acceptance of freedom as real rather than illusory is the weightiest of all arguments against the claims of a mechanistic science. Incidentally, staging the battle on this ground might obviate explicit appeal to the "supernatural," which many convinced theists find an objectionable concept. The idea of free, creative personality sufficiently negates a crude reductionist naturalism.

Many readers may feel that the author's treatment of the problem of evil is rather too conventional in that it seems to put

an unnecessary burden on divine benevolence. It is at least possible to regard the physical forms of evil—natural catastrophes and the waste of the evolutionary process, for examples—as aspects of an inexorable "given" which conditions divine initiative.

But no defects that may be found in the argument can obscure the merit of this ably written and scholarly book.

F. E. J.

A Guide for a Man and Woman Looking Toward Marriage

By ROY A. BURKHART

Hearstside Press, Flushing, N.Y. Fifty cents

The field of premarital counseling is one in which splendid results are being achieved. One of the leaders in the field, whose achievements are excellent as shown in the adjustments of the couples whom he has married, is Dr. Roy A. Burkhart, pastor of the First Community Church, Columbus, Ohio. Dr. Burkhart has prepared for his own use with the couples whom he unites, a little book entitled "A Guide for a Man and Woman Looking Toward Marriage." This has now been made available for wide use by other ministers.

This "Guide" emphasizes the need of building a fellowship in marriage which is worthy of lasting for a lifetime. The author offers suggestions on personal adjustments and the need of a budget. He points out the great value of a conference of the couple facing marriage with a well chosen physician. He has a brief chapter on the physical adjustment which he calls "The Greater Sacrament of Marriage." In this he points out that the physical relationship in marriage is greatly dependent upon the inner spiritual adjustment of the husband and wife. A helpful chapter deals with the question, "What Part Is God to Have in Building Your Home and in Your Growing Kinship?"

As Dr. Burkhart believes that a couple should have a copy of the ceremony which is used in their marriage, he has included a unique marriage ceremony in the book. He does not, however, urge this particular ceremony on all couples. His closing inspirational chapter in which he urges young people to keep their love growing like a Gothic Cathedral is one of the best in the book.

This little book used as an aid in premarital counseling will instruct and inspire without offending. In fact such a guide might well be used long before people are ready for the marriage ceremony. Some ministers may wish to put this book into the hands of the couples at the time of engagement.

L. F. W.

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By WILLIAM ADAMS BROWN

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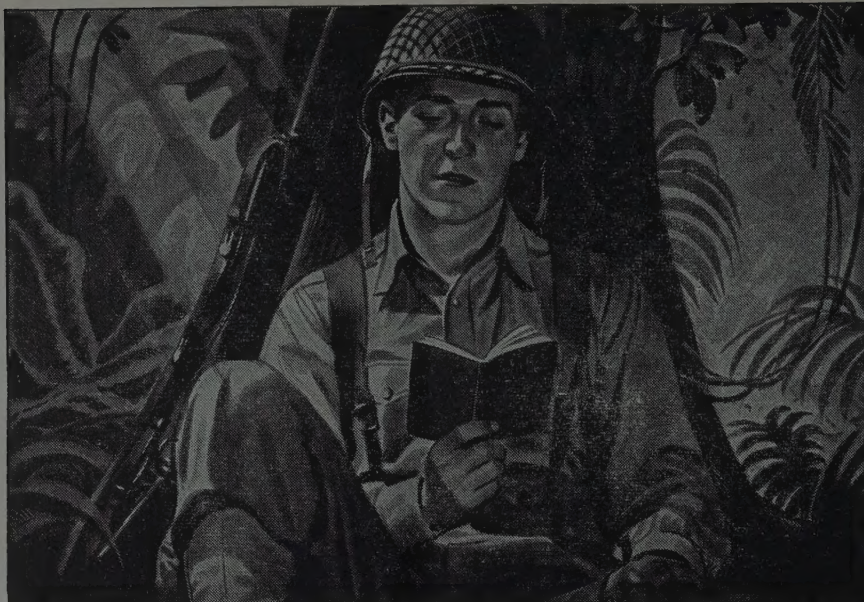
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